mal Reason, or the Wiſdom of the Fleſh: How fooliſh, deceitful, dangerous, reprobate and diviliſh; together with Rectified Reaſon, or the Wiſdom of the Spirit, how divine, tranſcendent, ſafe, profitable and delightful: As alſo, how man *was* at firſt *Created*; how he *is* now *Corrupted*, and how he *may be* again *Reſtored*: Being *Three Fundamental Principles* of *Chriſtian Religion*; which few do indeed know, and yet he who knows them not, cannot be ſaved.

697.c.31

By *Junius Florilegus.*

Licenced and Entred according to Order.

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THE PREFACE.

THough the generality of the Jews *were rather hardned than bettered, by all our* Saviours *Preaching and Miracles: Though many with us by over much* faſting, *have loſt their* ſtomachs, *and others been too long* ſick of ſin *to be* recovered: *Though many, with the* Spider, *will decoct what here is into* poyſon: *withſtanding, many by* loſs of Conſcience, *are become* Atheiſts; *rs by* loſs of Reaſon, Beaſts; *that not a few are ſo* blockefied by e cuſtom of ſin *and wicked company, that they deſpiſe all means of being better; will mock their Admoniſher, and hate all that walk not after ir rule; yea, they will make it a hainous crime and ſhame, if others are as luſtrious to* ſave ſouls, *as they are to* damn them.

Neverthelеſs, *ſuch as are not yet* infected by lewd ones, *that ſcorn not learn, nor hate the light; ſuch as would* not fear their frumps, *and be* wiſe for their fraud, *are intreated to accept of this* Book, *thus given, me in thankfulneſs for the* great good *he once received by means of a* little good counſel, *as thinking he can never be thankful enough for ſuch an mparable mercy: And probably, that* medicine *which hath proved ſo ccuſful for the curing of one* Patient, *if it be communicated to thouſands, y work the ſame effect upon not a few; yea, if a word or two ſeaſonably ſpoken ſteered him quite into another courſe, why may not a more ſerious and preſſiated Advertiſement* (God *bleſſing the ſame*) *prove the ſaving of thy*

And little doſt thou know, how thy heart *upon hearing it may be changed, ſes thine* intention: *Whether with thoſe* Gentiles, Rom. 10. 20. *thou ſhalt not receive more good thereby than thou deſireſt: Or whether* Chriſt *came unto thee uncalled, as he did to* Zacheus, Luke 19. 5.

Neither think it ſtrange, that it ſhould be thus brought unto thee unexpected as that Cake and Cruſe of water *was to* Elijah, 1 *Kings* 19.6. *It ſufficeth that* all heavenly hearts are charitable: *Nor is he of the* Communion of Saints, *that deſires not the bleſſedneſs of others; or any whit thankful for his own ſalvation, that looks not with* charity *and* pity *upon the* groſs miſopinions *and* miſpriſions *of his brethren.*

Beſides, it were very diſhonorable to Chriſt, *when we are got out of* Satans *clutches, not to do our beſt to draw others after us; as did* Andrew, Joh. 1.41. *and* Philip, Verſ.45. *and the* woman of Samaria, Joh. 4.28. 41. *and* Peter, Luke 22.32. Acts 2.41. *&* 4.4. *Did you ever know, that wicked men,* Thieves, Drunkards, Adulterers, Falſe Prophets, *the like, would be damned alone? No, they miſlead all they can, as deſiring to have companions. Yea, the* Phariſees would take great pains, compaſs Sea and Land, to make others twofold more the children of Hell than themſelves, *as* our Saviour expreſly witneſſeth, *Mat.*23.15. *And what a ſhame were it, that they ſhould labor more for that which will but* inhance their damnation, *than we for that which will* adde to the weight of our eternal glory and ſalvation. *And ſo much by way of Preface.*

The Wiſdom of the Fleſh, how Fooliſh, deceitful, dangerous, &c.

A Proud and *Critical Gallant* (whoſe manner it was to uſurp all the diſcourſe at Table) obſerving one to be more ſilent than the reſt, demands of him in a jeering way, What he thought to be the *ſtrangeſt* and *fooliſheſt thing* in the world? who anſwered to the Askers ſhame, There is not to be found in the whole *Vniverſe*, any thing ſo ſtrange and fooliſh, as *an Impenitent ſinner*, or an unbeliever of whoſe number I fear your Worſhip is one; for you, I preſume, hope to go to *Heaven*, and be ſaved by *Chriſt*; but ſhould you be asked a reaſon of that hope, you can no more tell it, than the wind can tell which laſt blew off my hat: And then he ſo proved what he had aſſerted, that this *Narciſſus*, or *Menicrates*, became as meek by hearing the ſame, as before he had been lofty: for where as before he thought himſelf as wiſe as *Solomon*, he now found and confeſt himſelf no better than *a Beaſt in* his *knowledge* of any thing that concerned the good of his ſoul; as *Ieremiah* affirms of every natural man, *Ier* 10.14. And thereupon reſolves with *Saul*, after he had heard that *Voice from Heaven*, Acts 9. to forſake the broad way, and to become as faithful a friend to Religion, as he had formerly been a bitter enemy.

And well might it work this happy effect in him, as you will confeſs when you have heard the whole related; yea, if it would not the like change in you who ſhall read or hear the ſame, probably no other ordinary means will. But before I come to tell you that, hear (as by way of *preparative*) how ſome would not be prevail

prevailed withal to believe, *although an Angel ſhould be ſent unto them from the dead* (as *Abraham* told *Dives*, Luke 16. 31.) And yet with what ſmall and weak means ſome others have been converted; as were *Juſtine* the *Philoſopher*, *Cyprian* the *Necromancer*, S. *Auſtin*, *Fulgentius*, *Franciſco*, *Junius*, *Melanchthon*, *Adrianus*, *Latimer*, and many others.

We read of *two famous Strumpets*, that were ſuddenly converted with this onely Argument; that *God ſeeth all things*, even in the dark, when the doors are ſhut, and the curtains drawn; yea a thought onely hath ſometimes ſerved the turn. Nor needs there any more to a clarified underſtanding, than the bare thought of *Gods Omnipreſence*, *Omniſciency*, or *Omnipotency*; as being preſent every where, knowing every thought and intent of the heart, and being Almighty to *puniſh or reward evil and good*.

Whence, *Melanchthon* having found the *Word* moſt eaſily to prevail with him (as *wax* ſooner yields to the *ſeal*, than *ſteel* to the *ſtamp*) doubted not but his preaching ſhould do wonders upon others: But having tried, he found and confeſt, that *old Adam* was too ſtrong for *young Melanchthon*.

Nor is the *converſion* of a ſinner, *Regeneration*, or the *New birth*, ſo eaſie a matter as men may imagine: Yea, the *converſion of a ſinner* is held by the Learned a greater Miracle than was the *Creation of the World*; and their Reaſon is weighty: For, in making ſuch an one a *New Creature*, ſay they, muſt be a number of *Miracles*. A *blind man reſtored* to his ſight, a *deaf man to hearing*, a man *poſſeſt* with many *Devils*, *diſpoſſeſt*; yea, one *dead* in ſin, and *buried* in the Grave of long cuſtom; with a *Grave-ſtone* laid upon him, *raiſed from the dead*; and in every one a ſtone turned into fleſh. In all which, *God* meets with nothing but *oppoſition*, which in the *Creation* he met not with.

The caſe is this, though the weakeſt means ſhall ſerve the turn, where *God* intends ſucceſs; yet when he withholds his contemned grace, *Paul* himſelf ſhall not be able to move a ſoul. Beſides, as *all bodies* are not equally apt to be wrought upon, by the ſame *medicine*; ſo are not *all ſouls* by the *ſame means* of grace. One remains *obſtinate* and *refractory*, whiles others are *pliable*.

The ſame report, wherewith the ſpirit of *Rahab* melteth, *hardens* the *King of Jericho*, Joſh. 2. *Sergius Paulus* was *converted*, *Elymas obdurated*, at the ſame Sermon, *Acts* 13. that one hard ſaying of our *Saviour*, John 6. like a *file*, *ſharpned* eleven of his *Apoſtles*; while it ſo *blunted* the reſt of his *Diſciples*, that many of them *murmured*, *and from that time went back*, *and walked no more with him*, Verſe 66, *&c.* *Plants* and *ſtones* lie under the ſame *beams of the Sun*, and are wet with the ſame *moiſture of the clouds*, yet the plants *ſpring* and *grow*, when there is no alteration of the ſtones. An *Ethiopian* enters black into the *Bath*, and cometh *black* out again.

The *Holy Ghost* witnesseth, that though the generality of the *Jews* were rather *hardned* than *bettered*, by all *our Saviours preaching* and *miracles*; yet *Peter* converted *three thousand* at one Sermon, and *five thousand* at another. *Jonas* his short Sermon of but seven words *Yet forty days and Nineve shalbe destroyed*, Jonah 3. proved the conversion of *sixscore thousand Ninevites*: Whereas *the graves opening, the dead arising, the Temple renting, the light of the Sun failing, the Centurian confessing &c* would do no good upon the *Scribes* and *Pharisees*: Yea let the *Sodomites* be strucken *blind*, for contesting with *Lot* and his *two Angels*, yet they will not cease *seeking his door to break it open*, persist they will, until they feel *fire and brimstone* about their ears, *Gen.* 19 Only *God* will give success to whom, when, and as he pleaseth *Gods house*, as the *streets of* Jericho, may be thronged, and yet but one *Zacheus* gained to the faith; Whereas *Hillary found not* seventeen *Believers*, and *left not* so many *Unbelievers* in the whole *City*.

Indeed, if *God* but speaks the word, no means can be too weak as *when he created the World, he but said, Let there be light, and there was light*. And when he said to our *first Parents, Bring forth fruit*, they did so, *Gen.* 1. & 2. So if he but says, Let this or that soul be enlightned to see his miserable and wretched condition, by reason of his *original* and *actual* defilement, and the punishment due to both. Let him have *power and will to repent* and *believe* savingly, it is no sooner said, than it is accomplish'd: Otherwise he remains *blind to all dangers, deaf to all good instructions*. And so I come to acquaint you, how this *silent Guest* proved his assertion, in shewing, how invincibly ignorant every *Natural man is*, in things that are supernatural or that make for the good of his precious and immortal soul, and all saving knowledge; and how *foolish, deceitful, dangerous, reprobate* and *devilish, carnal reason*, or the *wisdom of the flesh is*, though it be sufficiently discovered, 2 *Cor* 3.14, 15, 16, 17, 18. *Revel.* 3.17. 1 *Tim.* 6.4, 5. But take it in his own words.

Is there any thing, says he, more stupid, sottish or ridiculous, than for men to think themselves as wise as the best, when it may truly be said of every natural man, touching true wisdom as the *Lord* speaks of the *Ostrich*, Job 39. namely, that *he is deprived of wisdom, neither hath he any understanding imparted unto him*. Vers. 17. Are not they stupified sots? who with the *Church of Laodicea*, Rev. 3. *think themselves rich, and to want nothing, when yet they are wretched, and miserable, and poor, and blind, and naked of all spiritual endowments*, ver. 17. 1 *Tim.* 6. 4. Are not they careless, mindless and regardless fools that are the greatest strangers to themselves, *quick sighted to other faults, blind to their own?* Are not they drunken sots, frantick fools or savage beasts? who believe *Satan*, that promiseth prosperity to sin, yea life and salvation (as the *Pope* promised the *Powder Traytors*) and not believe *God*, who threatens *Hell* and *damnation*, in case men repent

pent not, and forſake their ſins? When *Satan* is known to be he *Father of all lies*, cheating and cruelty, and *God* to be truth it ſelf, that cannot lye: Or thoſe who will receive what ever is offered them? be it bribe, or any other ſinful bait, not once thinking *this is forbidden fruit, and thou ſhalt dye the death*? Who think, the vowed enemy of their ſouls and all mankinde, can offer them a bait without *a hook*? Who ſtand more in awe of the *Temporal Magiſtrate, that can onely kill the body*; than they do of *their Maker who can* with one word of his mouth, *caſt both body and ſoul into hell*? And indeed, if *viſible powers* were not more feared than the *inviſible God*; and the *haulter*, more than *Hell* (*Natural men* being *like beaſts*, that more fear the *flaſh of powder* than the *bullet*) the *World* would be overrun with outrage, Again, Are not they brainleſs beaſts, brutiſh Senſualiſts, yea, frantick fools, fitter for *Bedlam*, than to be admitted into *Chriſtian Society*, or the *Communion of Saints*? who reſemble *Iudas*, that preferred *Thirty pieces of ſilver*, before him that was *Lord of the whole world*, and *ranſom* of all *mankind*? In that they ſtand more upon their *ſilver*, or *ſides ſmarting*, than upon the loſs of their precious and immortal *ſouls*; prefer *time*, yea, a moment of time, before *Eternity*; their *bodies*, before their *ſouls*; yea, their outward *eſtates* yea a little baſe pelf, or ſome paultry pleaſure, before either *ſoul* or *body*; & who will tremble more at the thought of a *Bailiff*, or a *Priſon*, than of *Satan* or *Hell*, and *everlaſting perdition*. Again, Are not they ſenſleſs and odious *Savages*, worſe than *Turks*, that ſell *Chriſtians*; or *Canibals*, that *eat men*; (for theſe are not cruel to themſelves) who can find in their *hearts* to *damn* their own *ſouls*, and go to *Hell*, that they may raiſe their *houſes*, and leave their *Heirs a great eſtate*. Whereof take a ſad inſtance of a rich Oppreſſor, not far from the place where I once lived, who having ſcraped up a great eſtate for his only ſon; when he came to dye, he calls his ſon to him, and ſaid, Son, do you indeed love me? the Son anſwered, That nature, beſides his paternal indulgence, obliged him to that. Then ſaid the Father, Expreſs it by this, hold thy finger in the candle as long as I am ſaying the Lords prayer: The Sun attempted the ſame, but could not endure it. Upon which the Father brake forth into theſe doleful expreſſions, Thou canſt not ſuffer the burning of thy finger for me, but to get this wealth, I have more than hazarded my ſoul for thee, and muſt burn both body and ſoul in *Hell* fire for thy ſake: Thy pains would have been but for a moment, but mine will be everlaſting and unquenchable fire. And yet it is hard to determine, whether the *Voluptuous Prodigal*, or the *Covetous Cormorant* is the greater fool: He that with a *wanton eye*, a *liquoriſh tongue*, and a *gameſome hand*, indiſcreetly ravels out his *Anceſtors* fair *poſſeſſions*, it may be an *hundred pounds per annum*, in three years, and then leads the reſt of his days

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in *priſon*, there to repent at leiſure, having for his *attendants*, ſo *row*, *griefe*, *deriſion*, *beggery and contempt* in the firſt place, and aft that his portion with *Dives* in the burning Lake. Or he who get an hundred pounds *per annum*, and onely *poſſeſs*, *not uſe* the ſam after he hath got it, perhaps three years, is content to be *weepin and wailing, and gnaſhing of teeth* in the *Priſon of Hell for evermore*. F without queſtion theſe two are *both fools alike*, yea, none fitter *be begged for fools*. Again, are not they ſtupendiouſly *blockefied*, wh all their life long do what *God forbids*, and yet confidently hope t eſcape what he *threatens*? who expect that *Heaven* will meet the at their laſt hour, when all their life long they have galloped i the beaten *road* towards *Hell*: to have *Chriſt* their *Redeemer* and *A vocate*, when their conſciences tell them, that they ſeldom remem ber him, but to *blaſpheme* him, and more often name him in the *Oathes* and *Curſes*, than in their *Prayers*, who will ſay they *love G* and *Chriſt*, and yet *hate* all that any way reſemble him: Are *Fli unto God*, *Wax to Satan*; have their *ears* always *open* to the *Tempter*, *ſh* to their *Maker* and *Redeemer*; yea, when they *take up Arms again Chriſt*, and are *mockers of all that ſerve him in ſincerity* and truth? A what more common than for *a Chriſtian in name*, *to ſcoff at a Chriſtia indeed*, and to *traduce thoſe whom they cannot ſeduce*. Yea, they will ha zard the *damning of their own ſouls*, rather than not *fling a dagger at t apple of Gods eye*, Zach. 2. 8. Deut. 32. 10. Again are not they *Atheiſti cal fools*? who read Luke 13. 24. *That many ſhall ſeek to enter into t Kingdom of Heaven, and yet ſhall not be able*, becauſe they did not ſtriv *to enter in at the ſtrait gate*; yet they doubt not of their entring though they do not ſo much as ſeek; And 1 *Pet.* 4. 18. *That the righ teous ſhall ſcarcely be ſaved*, yet every *Scoffer*, *Drunken Beaſt* and *Blaſphe mer*, is confident that he ſhall be ſaved: And 1 John 5. 19. *That th whole world lieth in wickedneſs*? And *Rev.* 20. 8. *That the number of tho whom Satan ſhall deceive, are as the ſand of the Sea*, Revel. 13. 15, 16 17 Iſa. 10. 22. Rom. 9. 27. yet the moſt wicked of them, think them ſelves none of the number, nor any way concerned in the mat ter: And *Mat.* 12. 36. *That we muſt give an account at the day of judge ment, for every idle word we ſpeak*; yet they look to give no accoun for their *drinking*, *ſwaring*, *ſcoffing*, *whoring*, *cheating*, *ſeducing*, *Sab bath breaking*, and many the like enormities. Are not theſe ſenſleſs and ſhallow pated fools? and what are they better, I beſeech you who count them all *Roundheads* and *Phanaticks*, that have more *Re ligion* than an *Heathen*; or *knowledge* of heavenly things, than *Childe* in the womb hath of the things of this life; or conſcience than an *Atheiſt*: or care of his ſoul, than a *Beaſt*; and are mocker of all that march not under the pay of the *Devil*. Or they who no onely *ſpend their* whole *time* and *Patrimonies* in *riot*, and upon *Dic Drab*, *Drunkenneſs*; but *think every one exorbitant*, *that walks not aſ*

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their rule: That will not onely *eat the forbidden fruit, at the price of death eternal*, but *account them fools that do otherwiſe*; who *think Religion a diſparagement*, and *their ſins a glory*: for they glory in their ſins, and are aſhamed to appear good. Are not they hair brain'd, frantick, outragious, deſperate, and *Diabolical fools*, who being never ſo little *diſpleaſed with others*, will *fly in their Makers face*, and *tare their Saviours name in pieces* with Oathes and Execrations; as being worſe than any *mad Dog*, that *flies in his Maſters face that keeps him*. Who (as if *Satan* alone could *expel Satan*) uſe to mitigate the *pangs of Conſcience*, by going to the *Tavern* or *Alehouſe*, to *drink* care and *ſorrow away*: Or perhaps to the *Brothel-houſe*, ſo adding ſin to ſin; leaving *Gods remedies*, to ſeek *remedy of the Devil?* For ſurely they which ſtrive to *cure their preſent miſery, with preſent mirth*, have not their miſery taken away, but changed, and *of Temporal made Eternal*, Luke 16.25. Yea, I'll appeal to themſelves, Whether this be any other toward the ſtilling of their Conſciences, than as *a ſaddle of gold to a gall'd horſe*, or *a draught of poyſon to quench a mans thirſt*.

Then are not they fools in folio, who will put ſo weighty a buſineſs, as their *Salvation* or *Damnation upon a hazard*; as counting it an indifferent thing, whether at the laſt and great day of Judgement, they ſhall be bid, *Depart ye curſed into everlaſting fire, prepared for the Devil and his Angels*: Or hear it ſaid, *Come ye bleſſed of my Father, and inherit the Kingdom of Heaven, &c.* Mat. 25. 34. to 46. Then what are they, that like ſo many *blinde men, run headlong to hell*, and yet *think themſelves in the way to Heaven*? Who will *boaſt of a ſtrong faith*, and yet *fall ſhort of the very Devils in believing*; for they believe the threats of *Gods Word*, and *a general judgement Day*, and thereupon *tremble*, James 2.19.

Who *think they do God good ſervice, in perſecuting of his ſervants*, Joh. 16.2. whereof take a remarkable inſtance, which is no leſs common than it is wicked and witleſs: We read *Judges* 15. that *God* in great love ſent *Sampſon* to deliver the *men of Iudah*, from the ſlaviſh thraldom of their enemies; but they in requital, bind him (in whom all their hope of deliverance lay) and deliver him up to thoſe enemies that kept them under, to the end they might *ſlay him, and ſtill make ſlaves of them*. Again, after this, *God ſent* unto their Succeſſors the *Iews, his onely Son*, to the end he might *heal their diſeaſes, feed their bodies, inlighten their mindes, and ſave their ſouls*: And they in requital of all, *hate, revile, ſcourge and crucifie him*; though in killing him they did their utmoſt, to *ſplit or ſink the onely ſhip that could ſave them*. Now what think you of theſe blockiſh *Iews*, were they more *wicked* or *witleſs*, or *ingrateful*? I know you will ſay they were all: If ſo, why are you ſuch ſots and ſhallow brains? For it is but your caſe laid down in the perſon of another; as the *diſguiſed Prophet* dealt with *Ahab*, 1 Kings 20. Or as *Chriſt* dealt with the

Prieſts,

Prieſts, Scribes and *Elders*, Luke 20. As thus, *God* out of his infinit love, hath ſent his *Miniſters* to be your deliverers from the grievou ſlavery and thraldom you are in, under *Sin*, *Satan* and *Hell*; bu you are *ſcorners of your Teachers* and Inſtructors, and more of *thei godly inſtruction*, what elſe makes you pick ſo many holes in thei coats, find ſo many faults with them, raiſe ſo many objections if not lyes againſt them? that nothing they either do or delive can pleaſe you. Why are you ſo ſpightful in ſpitting out you ſpleen againſt them? why do you ſlight their perſons, and detai from them their dues? Or if you do for your peace and credit ſake part with ſome poor matter, you think any thing too muc for your Miniſter: And *what you part with is drawn from you, as much blood from the heart*: And then alſo, you will baſely aſperſe him yea, many there be, that will *pretend Conſcience* (forſooth) that they may rob their *Miniſter*, and alledge, he had not their voice or con ſent when choſen, or they hear him not, or they like not hi preaching, that he hath taken degrees, is ordained, he is a Black coat, or rather, he is a conſcientious Paſtor, or *a Shepherd of Chriſ ſending, and not an intruder*: Then how baſely will you calumniat him, that but takes his dues, eſpecially of a poor body; *Mini ſters, more than all the world beſides, muſt take a teſter for a ſhilling*: An not he alone ſhall ſuffer; But all theſe Church-men (ſay you) ar ſo covetous, that they never think they have enough. Again, you enmity to the Miniſtry appears plainly in this, you *envy not the pr digious wealth of Merchants, of Lawyers, of any? But if* you hear of *Miniſter* that *hath a twentieth part of their means, your hearts and ſpleens ri at it.*

And yet what can you alledge for your ſelves, or againſt you *Paſtors*? Are they any other to you than thoſe *Meſſengers were to Lo that came to fetch him out of Sodom* that he might not *feel the fire and brim ſtone which followed*, Gen. 19. Or than the *Angel* was to *Peter*, th *opened the iron gate, looſed his bands, brought him out of priſon, and delive ed him from the thraldom of his enemies*, Acts 12. They *beg and dig*, the *dig and beg*, as that good *Vine-dreſſer* did, *whoſe mattock kept off the ma ſters*, Ax, Luke 13.8,9. They bring you the glad tidings of Salv tion, would furniſh and endow you with the ſpiritual, invaluabl and laſting riches of *Grace* and *Glory*: They *beat their brains*, the *ſpend their ſpirits, pour out their prayers, plot and contrive all they can to ſa your precious ſouls* (were you willing to be ſaved:) They are co tent to *waſte themſelves (like a Candle)* that they may *give light unto, a bring others to Heaven*, 1 Cor. 9.19. 2 Cor. 12.15. And do you i ſteed of *honoring, reſpecting* and *rewarding* them, *hate, traduce* and *pe ſecute* them. I would wiſh you to look to it; for if I have a ſkil in Scripture, there is not a ſin in the *Nation*, that ſo *hinders t bleſſings*, or *pulls down the curſes and judgements of God upon us*, as do th

ſin; and yet it is not more provoking, than it is a common
: But it is a true obſervation, Sacriledge is the greateſt Theft,
of it men make the leaſt Conſcience. And ſure I am, our love
Chriſt is beſt known by our reſpect to, and uſage of *his Meſ-*
gers: nevertheleſs, I foreſee from former experience, that *God*
ll work a Miracle to perſwade you, not to carry *an aking tooth againſt*
godly and conſciencious *Miniſter*: For the *Miniſters* are to the
pents ſeed, as *Sheep-keepers* were to the *Egyptians*, a very abomi-
tion to them, *Gen.*46.34. yea I am able to Divine (though I
no *Antivorta*) that not a few will fling away this *Book*, and
d great fault with the *Author* (though no Miniſter) ſo ſoon
they meet with this ſo neceſſary and conſiderable a truth. And
deed, nothing more uſual, than for men to *pick ſtraws to put out*
r own eyes withal. But go we on. Are not thoſe men brainleſs
afts and fools, who will ſay, they *deſie the Devil and all his works*,
d yet at the ſame time *are ſlaves to the Devil, and do his will in every*
ng? As what ſays the *Apoſtle*? They are *kept by the Devil in a ſnare,*
d taken captive of him at his will: he ruleth and worketh his pleaſure in
m, as being *their* God *and Father*, and *Prince and Maſter*, 2.Tim.2.26.
hn 8.44. & 14.30. 2 Cor.4.4. So I have given you his whole
ſwer.

Now tell me, you that have read or heard theſe ridiculous and
ainleſs abſurdities, what you think of theſe men, that take
emſelves for rational Creatures, and are ſo taken to be by all
eir fellow *Senſualiſts* (who are every one guilty more or leſs of
eſame abſurdities; for it is the caſe of almoſt who not) are
y not all pitifully deprived of their reaſon and underſtanding,
uching Eternity and the good of their ſouls? Could they ever
us think, ſpeak or do, if they were not either miſchievous
ols, or frenzy men? Yea, if theſe pernicious fools were not
ockified into a reprobate judgement, could they thus think and
ſolve, if ſo confeſs, that *Natural and unregenerate men, wilful and*
penitent ſinners, are the moſt fooliſh, ſhallow-brained and degenerate crea-
res alive. Nor can you, or the cunningeſt pate in the *Nation* pro-
uce the like *Prodigie*; as will more manifeſtly appear, when I
ve given you *the Natural mans Character*; as I finde it pourtray'd
the *Scripture, Gods Dictionary.* But firſt let me adde weight to
hat is paſt, that theſe fools may, if it be poſſible, be brought out
f love with their preſent condition.

God hath promiſed to beſtow all bleſſings upon thoſe that ſerve and obey
m, both Temporal (ſo far as would make for their good) *Spiritu-*
l and eternal; That they ſhall fare well in *their bodies, names, eſtates,*
recious ſouls and *poſterities*: And that they ſhall want nothing that is
ood for them, *Prov.*28.27. as both the *Old and New Teſtament* fully
eclares; ſee *Deut.*28. *Pſalm* 84.11. & 37.3. *to* 7. & 34.9, 10. *Mat.*6.33.

Godlineſs hath the promiſes, not onely of this life, but of the life to com 1 Tim. 4. 8. the quinteſcence whereof conſiſts, in *freedom from evil*, and *fruition of all good, which is the purchaſe of Chriſt for his followe* Again, on the contrary, he hath *threatned, that the unbeliever and d obedient, ſhall be curſed in every thing he has or does, or that befals him. Cur in this life, and curſed in the life to come:* for which read *Deut.* 28. *God h ſet before us life and death, Heaven and Hell, as a reward of good and evi* and left us, as it were to our choice, whether we will be compleatly and everlaſtingly happy or miſerable. Yet moſt men will choo rather to be curſed and *miſerable here, and go to Hell hereafter*, the to fry everlaſtingly in a Furnace of fire and brimſtone, *to enj their luſts, than by forſaking their ſins, to ſerve Chriſt*, as he hath co manded them in his *Goſpel*, to inherit *a Celeſtial and Eternal Kin dom, and weight of ſuperabundant Glory in Heaven; where are ſuch joy as eye hath not ſeen, nor ear heard, nor can ever enter into the heart of man conceive*, 1 Cor. 2. 9. Why elſe do ninety nine parts of all the me in the Nation, as we may conjecture, all their life long *walk in broad way*, which leads to deſtruction; *and refuſe the narrow wa which leadeth unto life*, Mat. 7. 13, 14. 1 John 5. 19. Revel. 20. 8.

Yea, which makes their caſe much more miſerable and deplor ble; and (as one would think) ſhould make their ſin unpardo able: So far are they from obeying *Chriſts* Precepts in the *Goſ themſelves*, that they will *hate, ſcoff at*, and *perſecute others that do* a that for their ſo doing.

Again, *We are all born into the world guilty of High-Treaſon, againſt t great King of Heaven and earth, and withal condemned to ſuffer eternal to ments in Hell fire, being onely reprieved for a time, to ſee if we will ſue o our pardon in Chriſt*, Rom. 5. 12. *to* 21. And *God* by his *Ambaſſadors* the *Miniſtry*, daily offers every of us *a pardon*, the remiſſion of ou ſins by *the blood of his Son*, and the *Kingdom of Heaven freely*, upo the condition of *Faith* and *Repentance* (which is ſuch a ſpectacle unſpeakable mercy, as might raviſh our Souls with admiration God, ſays S. *Bernard*, ſo loved his *Son*, that he *gave him all the wor for his poſſeſſion*, Pſal. 2. 8. but he ſo *loved the world, that he gave Son a all for its Redemption.*

But alas, moſt men will not, yea very few amongſt us will be r deemed by him, or accept of a pardon from him, *They will chooſe r ther to ſerve Satan*, that bloody devouring Dragon, and vowed en my of all mankind.

Mark it, I beſeech you! for I have to do with *unreaſonable m as the Apoſtle ſtiles all that have not faith*, 2 Theſſ 3. 2. *God* hath give his only *Son*, and *his Son his own precious blood*, to purchaſe us life an ſalvation, and every day makes us gracious offers thereof, b *men will not accept of ſalvation.*

Yea, they are ſo remote from yielding or ſubmitting, that lik

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ind beaſts, or mad men, they *run upon Gods judgements*, as Balaam *upon the ſwords point in the Angels hand*; and yet are ſo far from be-gafraid, that they *applaud their own wiſdom*, for giving ſuch li-erty to their luſts, thinking that no men in the world, enioy the te freedom; when indeed their bondage is *much worſe, than the* ruel and tyrannical *bondage* and *ſlavery of* Egypt.

Here is Blockiſhneſs with a witneſs! onely the multitude of their mpanions, in this their fooliſh frenzy, is the ſtrongeſt teſtimo-they have to prove themſelves in their right minds: And to monish them, is to no more purpoſe, than if one ſhould ſpeak to *leſs ſtones*, or *ſenſeleſs plants*, or *witleſs beaſts*; for they will *never fear* y thing, till they be in *Hell fire*. Wherefore *God* leaves them to confuted with *fire and brimſtone*, ſince nothing elſe will do it.

Now theſe things conſidered, what can any indifferent man ink? As that the road to *Hell* (a place ſo woful and dolorous) ould be ſo exceedingly thronged, and the way to *Heaven* (a place bleſſed and glorious) ſhould be almoſt wholly neglected, *Mat.* 3.14. 1 *John* 5.19. *Rev* 20.8. That *Chriſt* ſhould lay down his life ranſom and redeem men from infinite, intolerable and inter-minable torments; and to purchaſe for them *ſuch pleaſures, as ne-entred into the heart of man to conceive*; and yet *Satan* (that bloody vouring *Dragon*, and vowed enemy of all *mankinde*) ſhould have ore Servants and Volunteers than *Chriſt*; and they do far more him, than *Chriſts* Servants do for their *Lord*, Rev. 3.4. & 13.16. om. 10.16, That *Men* ſuppoſed rational, ſhould reſolve to deſtroy emſelves; that they ſhould love damnation, that they ſhould te their own ſouls, as well as holineſs, and the holy *God*; and for ſin and vanity, ſuch a wretched emptineſs: This is the great-folly and frenzy imaginable; this above all deſerves bitter la-entation! Yea, what *Sea of blood* is enough to bemoan this fool-, wicked and deſperate madneſs? And yet this is moſt mens pth of brain: And thus it fares with all willful and impenitent ners, who as we may probably conjecture, are ninety nine rts of all the men in this Nation, if the *word of God* may be ought worthy to determine it; for which ſee *Luke* 12.32 *Mat.* 7. 14. & 20. 16. & 22. 14. 1 *John* 5.19. *Rom.* 9. 27. & 10.16. *Revel.* 16. & 20. 8. *Iſa.* 53.1. The conſideration whereof, would aze any one that is in his right wits: Yea, how is it poſſible, at the reaſonable ſoul of man (let him be profeſſedly barba-us) ſhould be capable of ſuch a *Monſter*? Yet ſearch the *Scriptures*, conſider *the reaſons* which follow, and you will no leſs wonder, w it ſhould be otherwiſe. *The reaſons are many*, I'll give you the incipal.

Firſt, *Man ſinned away his light, when he ſinned againſt his light.* We loſt the prerogative of our firſt *creation*, by *Adams eating the for-*

bidden fruit, and were thereby deprived of all other ſpiritual an divine priviledges, and endowments, wherewith we were befo inveſted, *Gen.* 3. *Rom.* 5. 12. *to* 21. Indeed it was *Satans brag* to our fir *Parents*, *if you will eat the forbidden fruit, ye ſhall be as Gods, to know go and evil*, Gen. 3. But therein he proved himſelf, the *Father of Cheats and Lyars*; for inſtead of *Gods*, they became *Beaſts*, yea D *vils*; and inſtead of *knowing what was good, and what evil*, they an we (who were in their loyns, and were to ſtand or fall with then not onely loſt our true knowledge of good and evil, but we a become ſo reprobate in our judgements, that we moſtly *think go to be evil, and evil to be good*; as you have in part heard, and as I ſha in the enſuing pages further acquaint you.

We read *Geneſis* the firſt, that *God made us after his own Image*, wit perfection of all true wiſdom, holineſs and righteouſneſs, writin his Law in our hearts, and giving us ability to obey and fulfil th ſame in every point; ſo that man was created very good, did fully clearly and perfectly know the whole will and works of his Ma ker, was able out of the integrity of his ſoul, and fitneſs of a the powers, fully, willingly and chearfully to love, obſerve an obey his Maker in every tittle and circumſtance he required, an *to love his neighbour as himſelf*. Inſomuch, that neither the mind di conceive, nor the heart deſire, nor the body put in execution an thing but that which was acceptable and well pleaſing to *God* as theſe *Scriptures* do plainly ſhew, *Gen.* 1. 26, 27, 30. *Eccleſ.* 7. 29 *Rom.* 2. 14, 15.

But by giving credit to *Satan*, and by *eating the forbidden fruit*, they and we with them, not onely loſt our bleſſed communion wit our Maker, had the *Image of God* forthwith *aboliſhed and blotted out* but in the place of *wiſdom, pow r, holineſs, truth, righteouſneſs*, and th like ornaments wherewith we had been cloathed, there hath ſuc ceeded theſe and the like: 1. This ſin hath ſo corrupted our whol nature, that we are utterly indiſpoſed and made oppoſite to a that is ſpiritually good, and wholly inclined unto all evil, an that continually. 2. It hath made us very Vaſſals to *ſin* and *Satan* 3. It hath diſabled us from underſtanding the will, and obſerving the Commandments of the *Lord*. 4. It hath made our perſons and actions unacceptable to *God*. 5. It hath caſt us out of *God favour*, and made us liable, and ſubject to all the plagues and mi ſeries of this life, and to endleſs, eaſleſs and remedileſs torment in the life to come: For proof whereof, read *Gen.* 6. 5, 6. *Rom.* 3. 9 *to* 20. *Mat.* 15. 19. *Gal.* 5. 19, 20, 21. *James* 4. 1. *Tit.* 1. 15. *Rom.* 7. 14 *to* 25.

This was the fruit of their *unſufferable pride* and ambition, in that they could not content themſelves with being *Lords of the whole Univerſe*, but they muſt be equal with *God*, and every way like

like their *Maker:* Of their horrible *unbelief*, when they gave more credit to *Satan* than to *God*. of their unparalel'd and unexpreſſible ingratitude, in that they thought Paradice, and all that was therein too little, except they had alſo that one thing which God reſerved, and from which they were prohibited, namely, the forbidden fruit; of their *wilful murther of themſelves, and all their poſterity*, whom they knew ſhould ſtand or fall with them; of their *wilful Apoſtacy from God to the Devil*, and ſundry the like. *Bad work, ſad wages.*

And as man loſt his light, when he ſinned againſt his light, *ſo his blindneſs remains:* Inſomuch, that *unto this day, when* Moſes *is read, there is a vail or curtain drawn over every natural mans heart, which is never removed or taken away, until he turns to the Lord by repentance: Nevertheleſs, when he ſhall turn to the Lord, the vail ſhalbe taken away in Chriſt*, 2 *Cor.* 3.14,15,16. And ſo much of the firſt Reaſon; for I ſtudy all poſſible brevity, leſt the *pages* ſhould *grow* (*like fiſh*) *into a multitude.*

Secondly, Another reaſon is, Theſe men are Unregenerate, and ſo want the eye of Faith, which onely can ſee and diſcern ſpiritual objects; and alſo the *Spirit*, who is the giver of all true wiſdom: *Faith* moſt clearly ſees and beholds, thoſe things which are hid from the eye of *Reaſon*, John 12.46. *Unregenerate men*, who want the eye of Faith, are like *blind Sampſon without his Guide.* We muſt have mindes lifted above nature, to ſee and love things above nature; heavenly wiſdom, to ſee and diſcern heavenly truths, or elſe that truth which is ſaving, will be to us *a myſterie*, Mark 4.11. *if it ſeem not fooliſhneſs*, 1 Cor. 2.7,8,14. *To them that are loſt, the Goſpel is hid*, 2 Cor.4 3,4. Whereas the Believer *diſcerns all things, even the deep things of God*, 1 Cor.2.10,12,15,16. *Reaſon diſcerns natural objects; Faith, ſpiritual and ſupernatural.* We may ſee far with our *bodily eye, Senſe*; farther with the *mindes eye, Reaſon*; but farther with the *ſouls eye, Faith*, than with both: And the *Believer, hath the addition and advantage of Gods Spirit, and faith above all other men*, John 8.12. So that as meer ſenſe, is uncapable of the rules of Reaſon; ſo Reaſon is no leſs uncapable of the things that are Divine and Supernatural, *Jer.*10.14. 1 *Cor.* 2.14,15,16. *Epheſ.*5.8. And as *to ſpeak*, is onely *proper to men*; ſo to *know the ſecrets of the Kingdom of Heaven*, is onely *proper to Believers.*

Now of Natural and ſpeculative knowledge, the *wicked* have as large a ſhare as the *godly*; but of Spiritual, experimental and living knowledge, which is *ſupernatural, and deſcendeth from above*, James 3.17. *and keepeth a man from every evil way*, Prov. 2.12. *The wicked have no part with the godly.* Whence all *men in their natural condition, are ſaid to be blind and in darkneſs*, Mat.4.16. & 15.19. *Epheſ.* 4.18,19. & 5.8. Whereas *Believers are called Children of the light, and of the day*,

1 *Theſſ.*

1 *Theſſ.* 5. 5, 1 *Pet.* 2. 9. But that you may ſee what a mighty and vaſt *difference* there is, *between Natural men and the Regenerate* in their knowledge, hear what the Word ſpeaks of each ſeverally; for I will lay down their ſeveral *Characters*, in the very expreſſions of the *Holy Ghoſt*.

Firſt, *Natural men in Scripture, are ſaid to have uncircumciſed hearts*, Jer. 9, 26. Rom. 2. 29. *Groſs hearts*, Mat. 13. 15. *Brawny hearts*, Iſa. 6. 10. *Fat hearts*, Acts 28. 27. *Hearts without feeling*, Epheſ. 4. 18. 19. *Fooliſh hearts*, Rom. 1. 21. *Blind and dark hearts*, Rom. 1. 21. *Beaſts hearts*, Dan. 4. 16. Jer. 51. 17. *Dead hearts*, 1 Sam. 25. 37. *No hearts*, Hoſea 7. 11. *Evil and wicked hearts*, Gen. 6. 5. *Vnclean hearts*, Ezek. 14. 3. *Impure hearts*, James 4. 8.

Hearts { *Slow to believe*, Luke 24. 25. / *That cannot repent*, Rom 2. 5.

Feigned hearts, Jer. 3. 10. *Falſe hearts*, Jer. 5. 23. *Deceitful hearts*, Jer. 17. 9. *divided hearts*, Hoſea 10. 2. *Double hearts*, 1 Chron. 12. 33. Pſal. 12. 2. *A heart and a heart*, Jer. 32. *Proud hearts*, Deut. 17. *Froward hearts*, Prov. 11. 20. *Stubborn hearts*, Hoſea 13. 6. *Obſtinate hearts*, Jer. 52. *Hard hearts*, Exod. 9. 12. *Stony hearts*, Exek. 11. 19. *Reprobate hearts*, Rom. 1. 28. 2 Tim. 3. 8. and *Satanical hearts*, Acts 5. 3. & 26. 18. whereof not a few by the cuſtom of ſin, *harden their own hearts*, Heb. 3. 8. yea, *make them as hard as an Adamant*, Zach. 7. 12. *Leſt they ſhould hear the Law, and be converted by the Goſpel*, Iſa. 6. 10. Whereupon *God* in judgement *hardens them*, Exod. 7. 3, 22. & 10. 20. & 14. 8. *So making them more hard* and brawny, *Iſa.* 6, 10. *Iohn* 12. 40. And ſo much of their hearts. Then

Secondly, The ſame word does further acquaint us, that *Natural and unregenerate men, are ſtark blind* to ſpiritual things, eſpecially to what might make for the good of their ſouls: Whence they are ſaid by the *Holy Ghoſt*, to be *blind*, and *in darkneſs*, Pſal. 69. 23. Iohn 12. 40. Mat. 4. 16. & 15. 14. Epheſ. 4. 18. 19. & 5. 8. 1 Pet. 2. 9. Whereby is meant, the darkneſs of their underſtandings: *To be Fooliſh*, Iſa. 56. 10. Rom. 1. 21, 22. Iohn 3. 19. *Ignorant*, Ier. 4. 22. Revel. 3. 17. *Drunken and aſleep*, not knowing what they do, *Luke* 21. 34. *Mad*, Luke 15. 17. 2 Pet. 2. 16. No better than *Beaſts in their knowledge of ſpiritual things*, Ier. 51. 57. Pſal. 49. 12. As the *Horſe* and *Mule*, which *perceive nothing*, Pſal. 32. 9. Acts 28. 26. Yea they are every where in the Word, likened to the very worſt of *Beaſts* and *Serpents*; as namely, *Lyons*, 2 Tim. 4. 17. *Dragons*, Revel. 12, 7. & 16. 13. *Wolves*, Mat. 7. 15. *Tygers*, *Bears*, *Wilde Bores*, *Vnicorns*, *Leopards*, *Dogs*, Phil. 3. 2. *Swine*, *Foxes*, *Serpents*, *Vipers*, *Adders*, *Aſpes*, *Cockatrices*, Phil 3. Mat. 23. 33. Dan 7. 4, 5. 6. 8. *Pſal.* 80. 13. Zeph 3. 3. Cant. 2. 15. And many the like. And as if all this were too little, many of them *blind their own eyes with their wickedneſs*, Pſal. 2. 1. *to* 6. and their *prejudice*, 1 Cor. 2. 8. yea, *wink with their eyes, that they may not ſee*

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the truth, Mat. 13.15. Acts 28.27. Whence *God in judgement gives them the Spirit of ſlumber, Eyes that they ſhould not ſee, and ears that they ſhould not hear*, Rom. 11.8. yea, *ſhuts up their eyes*, Iſaiah 6.9,10. *And blinds their mindes*, John 12.40. and *delivers them up to walk in their own counſels*, Jer. 9.14. *And to ſtrong deluſions, that they ſhould believe lies, and to a reprobate minde*, Rom. 1.28. Iſaiah 6.9,10. Mat. 13.15. And laſtly, *God in juſtice delivers them up to Satan, the Prince of darkneſs, ſo to be further blinded, that the light of the glorious Goſpel of Chriſt ſhall not ſhine unto them*, Pſalm 69.23. Epheſ. 2.2. 2 Cor. 4.3,4. 2 Theſſ. 9,10. By all which you may ſee, what *a pitiful Chimera the Natural man is*, eſpecially touching his knowledge in ſpiritual things, and for the good of his ſoul.

But hear alſo, what the ſame Word *ſpeaks of the Regenerate*: I will give you their *Character* alſo, in the very words of the *Holy Ghoſt*, *I pray minde them*. It is ſaid, that *God circumciſeth the hearts of his children*, that believe in him; *and of ſtony hearts, makes them fleſhy and ſoft*, Ezek. 11.19. Rom. 2.29. yea, *he takes away the ſtony hearts out of their bodies, and giveth them new hearts*, Ezek. 36 26. *even putting a new ſpirit into them*, Ezekiel 11.19.

Beſides, he ſo farther *ſoftens them, that they become like melting wax*. Pſalm 22.14. Then *opens them to hear and receive his Word*. Acts 16.14. 1 Sam. 10.26. yea, he *waſheth them from wickedneſs*, Ier. 4.14. *Cleanſeth them*, Pſalm 73.13. *Purifies them by faith*, Acts 15.9. and *ſheds his love abroad in their hearts by the Holy Ghoſt*, Rom. 5.5. And having thus prepared them, *he writes his Law in their hearts*, Ier. 31.33. Heb. 8.10. & 10.16. and *puts in them ſuch a filial fear of his name, that they ſhall never depart from him*, Ier. 32.40.

Whence they are ſaid by the Holy Ghoſt, to be pricked in their hearts, Acts 2.37. *to ſet and apply their hearts to underſtand his Precepts*, Prov. 2.2. Dan. 10.11,12. and *to ſeek him with their whole hearts*, Pſalm 1.2. *To have perceiving hearts*, Deut. 29.4. *To lay up his word in their hearts*, Pſalm 119.11. yea, *to have it written in them*, Pſalm 37.31. and *to keep his Commandments in their hearts*, Proverbs 3.1. & 4.21. to have *contrite hearts*, Pſalm 34.18. *Repenting hearts*, Rom. 2.5. *Faithful and believing hearts*, Rom. 10,9. *Willing hearts*, Exodus 35.5. *Meek, lowly and humble hearts*, Mat. 11.3. to 6. & 21.25. to have *ſtedfaſt*, Iſaiah 38.3. *ſtable*, Heb. 13.9. *wiſe*, Prov. 18.15. *and underſtanding hearts*, 1 Kings 3.12. to have *ſincere hearts*, Epheſ. 6.5. *ſincere hearts*, Gen. 20.5. *true hearts*, Heb. 10.22. *honeſt and good hearts*, Luke 8.15. *pure hearts*, 1 Pet. 1.22. Matth. 5.8. *clean hearts*, Pſalm 51.10. and *perfect hearts*, 1 Kings 8.61. Pſalm 101.2. Iſaiah 38.3. And what can be further ſaid in praiſe of men! But take another inſtance.

Secondly, As the Regenerate and Unregenerate differ in their hearts, ſo no leſs in their ſight and knowledge of ſpiritual things; whence *God* is ſaid to *open the eyes of Believers*, Iſaiah 42.7. Acts 26.18.

To

To see the wonders of his Law, Psalm 119.18. yea, he *gives them the spirit of Wisdom and Revelation, to teach them all needful truths*? Ephes. 1.17. 1 Cor. 2.10. whence they are said to *have their eyes in their heads, and open*, Eccles. 2.14. to have *seeing and enlightned eyes*, Ephes. 1.18. and *called children of the light, and of the day*, 1 Thess. 5.5. counted *a sober, wise, knowing and understanding people*, Deut. 4.6. and *that increase in knowledge daily*, Prov. 4.18. and many the like expressions mentioned in the Word, which I purposely omit.

Which being so, were the same but *truly believed, rightly applied*, and *seriously considered* (as O that men would but believe, *the Word of God to be Gods Word*) who would not long for, and strive after such a condition. What rare and incomparable Priviledges are these, that the *Regenerate man* enjoys, over what the *Natural man* does? Can there be a greater *difference between beasts and men, or between the living and the dead*, than there is between the one and the other? No. Onely the *Sensualist perceives it not, therefore he desires not to become so wise, so happy*. And if ever they do, it must be the gift of *God* alone: In the mean time, if it be so, that so long as we remain in our Natural condition, *we have eyes, and see not; ears, and hear not; hearts, and understand not spiritual things*; as *Christ* himself plainly affirms, *Mat.* 13.15. and his *Apostle*, Acts 28.27. and before them both, the *Prophet Isaiah*, Chap. 6.9, 10. and that *we are onely bent to follow the ways of our own hearts*, Isaiah 57.17. *which are deceitful above all things*, Ier. 17.9. And that these men have so lost the Prerogative of their Creation, that they are become *Beasts in condition*, if by nature they are *blind, deaf, drunk, mad*, yea, *stark dead* in sin and in soul. How is it possible they should *know, believe* and *live, as Christ in his Gospel requires*? which is so *Divine, Spiritual* and *Supernatural*; so *holy, just* and *good*, Rom 7.12.

Again, If men by Nature are become *Beasts* and *Serpents*, as the *Word, Gods Dictionary* (who can give most congruous names to Natures) every where stiles them; how can any wise man wonder, that these men should *refuse a pardon, when offered them*? That they should *prefer Satans service before Christs; choose Hell, and refuse Heaven, &c.* Yea how should it be otherwise, when their judgements are become so reprobate, that touching spiritual things, they altogether or mostly, judge by the rule of contraries; *esteeming good evil, and evil good; put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter: They justifie the wicked, and condemn the just*, as the *Prophet* affirms, *Isaiah*, Chap. 5. 20, 23. And so much of the second Reason. But to these we may adde,

3. *Every man is born stark dead in sins and trespasses: You hath he quickned*, saith the *Apostle* to his converted Ephesians, *that were dead in sins and trespasses*, Ephes. 2.1. *By one man sin entred into the World, and death by sin, and so death passed upon all men, in whom all have sinned*, Rom. 5.12. so 2

O wretched man that I am, who ſhall deliver me from the body of this death, Rom. 7. 14. to 25. *As in Adam all dye,* 1 Cor. 15. 21, 22. Briefly, we are not onely *dead* in ſin, but ſo *buried* in the *grave of long cuſtom*, that we cannot ſo much as *ſtir the leaſt joynt*, no not ſo much as *feel our own deadneſs, nor deſire life, but reſiſt all means tending thereunto*; except *God* be pleaſed to raiſe and reſtore our ſouls from the death of ſin, and grave of long cuſtom, to the life of Grace. Now you know, that *a dead condition, is an inſenſible condition*: *The dead are not affighted with fire and brimſtone*; *the dead hear not, though God be on Mount Sinai, thundring curſes upon curſes*; *the dead feel not, though that which is heavier than Mountains of Lead be lying on their backs.* Nor can it be expected, that *dead* perſons ſhould be *able to chooſe the good, and refuſe the evil*: Thoſe that are dead, *tell them of everlaſting burnings, they fear it not*: *Offer them everlaſting joys, they value them not.*

Again, This may ſerve to inform you, why they are never troubled for their ſins, be they as wicked as *Heliogabalus was*, who *invented all new vices* he could, *and deſtroyed the memory of all ancient virtues.* How many men live, as if the *Goſpel* were quite contrary to the rule of the *Law*? As if *God* were neither to be feared nor cared for; as if they were neither beholding to him, nor ſtood in awe of him, both out of his debt and danger; yea, as if there were no *God to judge*, nor *Hell to puniſh*, nor *Heaven to reward*: That do even make a trade of ſin, and live as if they had no ſouls to ſave: Such as have ſhaken out of their hearts *the fear of God, the love of the world, the love of Heaven, and the dread of Hell*; not once caring what is thought or ſpoken of them here, nor what becomes of them hereafter: yet nevertheleſs, be their ſins never ſo many and innumerable for multitude; never ſo great and hainous, for quality, and magnitude, not one of theſe ſins ever trouble them: Nay, they can find wherewith to boaſt of; As that they are no diſſemblers, yea, they hate the hypocriſie of *Profeſſors*, they do not juſtifie themſelves, and deſpiſe others, like the *Puritans*, they are not factious, ſingular, cenſorious, &c. they pay every man his own, and do no man wrong, they love an honeſt man with their hearts, &c. and as touching their *Faith in Chriſt*, they never doubted in all their lives (a plain confeſſion, that they are ſtrangers to faith; for *he who never doubted, never believed*) nor were they ever troubled in mind, as many ſcrupulous fools are (an evident proof, that *Satan the ſtrong man keeps poſſeſſion, whereby all is quiet and in peace*; beſides (which ſtrikes the nail up to the head) *they are no Changlings*, they are the ſame they were ever; *a plain confeſſion that they are yet the Devils children.*

But this is not all; for admit theſe blind Senſualiſts are ſo notoriouſly vicious, that *Satan* cannot cover their ſins, or totally blind them; rather than own their own wickedneſs, they will

plead the goodneſs of their hearts, deſires, meanings: As whatſoever thier words and actions be, they thank *God*, they have as good hearts and mean as well as the beſt: As commonly *they think beſt of themſelves, that have leaſt cauſe*: Nor can the *beſt Preacher* alive, ever bring them off of *that curſed principle of nature, laid down* Revel. 3. *They are rich, and wiſe, and good enough, and want nothing; when indeed they are wretched, and miſerable, and poor, and blind. and naked of all ſpiritual endowments*, Verſe 17. 1 Tim. 6. 4. onely they want eyes to ſee the ſame. And no wonder; for *Satan who is the God of this World, and the Prince of Darkneſs*, Epheſ. 2 2. *ſo rules in the darkneſs of their underſtandings, and ſo blinds the minds of his ſervants, that the light of the glorious Goſpel of Chriſt cannot ſhine unto them.* Whence *their deceitful hearts ſerve them as* Jael *did* Siſera, who promiſed him protection and ſafety, but paid him with ſhame and ruine, *Judges* 4. 18. *to* 22. It is very obſervable, how there are none more *jocond, confident and ſecure*, than the worſt of *ſinners*, they can ſtrut it under *an unſupportable Maſs of Oathes, Blaſphemies, Theſts, Murthers, Adulteries, Drunkennes*, and other the like ſins, yea, can eaſily *ſwallow theſe Spiders with Mithridates, and digeſt* them too: when one that is regenerate, *ſhrinks under* the *burthen* of *wandring thoughts*, and *want of proficiency.* But why is it? they are *dead in ſins* Epheſ. 2. 1. Revel. 3. 1. *Now lay a Mountain upon a dead man, he feels* not once the *weight.*

To a *Chriſtian* that hath the *life of grace*, *the leaſt ſin lies heavy* upon the conſcience; but to him that is dead, let his ſins be *as heavy as a Mountain of Lead*, he feels in them no weight at all. The more grace, the more ſpiritual life; and the more ſpiritual life, the more antipathy to the contrary: whence none are ſo *ſenſible of corruption*, as thoſe that have the *moſt living ſouls.*

But had they eyes they would ſee, that thoſe ſtreams of defilement that are in their lives, do but ſhew what a fountain of wickedneſs there is in their hearts: Even as a little ware men lay on their ſtales, does ſhew the great abundance they have in their ſhops and Warehouſes. *Poor ſouls! they brag of good hearts, when the heart of man, by nature, is like Hell it ſelf, whoſe fire of luſt is unquenchable.* For all thoſe monſtrous impieties which the lives of men are tainted with, are not to be compared with the venome that lurks in the heart of every man by nature. But alas! how few ſee in themſelves a general defect of all righteouſneſs and holineſs, wherein at firſt they were created? How few are convinced of an antipathy in themſelves to all that is good, and *that they are haters of God by nature*? That they are dead in treſpaſſes and ſins, and that the Devil works in them his pleaſure, and that he poſſeſſeth the heart of every unregenerate man. *Epheſ.* 2. 2. yea, touching theſe or any other ſaving truths, there is no convincing them.

Neither is this that you have heard all, or the worſt; for they

not onely think themſelves thus wiſe and good, but they think as baſely of thoſe that are better. As it's worth the obſerving, how baſely theſe Senſualiſts think of the Religious, and their ways. O what a poor ſlave do they hold the man of a tender Conſcience: They dare deny any fact, and wager lyes with that Grandfather of lyes and Lyars; we dare not tell an untruth, though it were to ſave our lives: They dare drink themſelves into beaſts; we dare not, leſt we ſhould never be recovered again unto men: They dare ſin *God* in the face, and preſume upon his patience; we fear him as a conſuming fire, *&c.* But you muſt know, that until we are born again, we are like *Nicodemus*, who knew not what it was to be born again, *John* 3. 4. Until we become zealous our ſelves, we are like *Feſtus*, who thought zeal madneſs, *Acts* 26.24. Until we be humble our ſelves, we are like *Michael*, who *mocked David* for his humility, and *thought him a fool for dancing before the Ark*, 2 Sam. 6.16. For, to carnal-minded men, all *Religion ſeems fooliſhneſs*, 1 Cor. 1. 18. It faring between the *Senſual* and *Spiritual*, as it does between *Youth* and *Age*: For as *Young men* think *Old men* to be fools, but *Old men* know the *Young* to be fools; ſo *Worldlings* think the *Religious* fools, but the *Religious* know them to be fools, becauſe they have had the experience of both conditions; as the *old* have been *young*, but the other are utterly unacquainted with what they ſee and know.

And let ſo much of this Book ſuffice, to be given to all that paſs along *Stratford* (admit they be Mockers at the means that others are ſaved by; even ſuch as will neither read good Books themſelves, nor permit others; but in pure ſpight to Religion and goodneſs, tare them in pieces, ſo ſoon as ſtuck up, little conſidering who ſets them on work, and makes them *guilty of ſoul-murther*) onely take a few lines as a rarity, out of what is to follow of this ſubject.

Above all other things, ſtudy 1. *To know thy ſelf in* Adam. 2. *To know God in Chriſt*: for this is the perfection of all knowledge, and all other knowledge without this, is but ignorance, *John* 17. 3. And for the attaining that, peruſe a precious Book, intituled, *A Goſpel Glaſs for Engliſh Profeſſors.* Alas! many who bare the names of *good Chriſtians* and *Wiſe men*, deſerve not the name of men; for when you begin to value your ſouls, and to lay out your thoughts and endeavors about *Eternity, and how to be ſaved*, you begin to be men, but not before.

Now ſo many as prize theſe twelve leaves, will need no intreaty to finde out, what follows in the enſuing diſcourſe. In the mean time, ſeriouſly minde (for moſt men do but trifle in their hearing and reading) what I have here added of another ſubject, no leſs conſiderable.

The Sin of almoſt who not:

A Horrid Sin, and yet little laid to heart, *ſeldom by any Repented of.*

IF *Satan* to gratiate and gain himſelf credit, could with one lye ſo leſſon *Gods* Honor, Goodneſs and Fidelity to our *Firſt Parents*, as to make him an Impoſtor, and thereby fruſtrate and make fruitleſs, all that he had done and preached to them immediately before, *Gen.* 3.4,5. how eaſie is it for his Inſtruments, wicked men, with one ſlander, to raiſe their low merit on the ruines of anothers reputation, and to deprive him of his good name, which a virtuous life for many years hath deſervedly gained him. A mans honeſt fame, being like *the Merchants wealth*, which is *got in many years*, and *loſt in an hour*.

Nor is a ſlander or calumny, other than the *Devils mind* in *thy mouth*, *his heart* in *thy lips*: for he ſpeaks in and by thee, as then he did by the *Serpent*, when ever thou backbiteſt or ſlandereſt, *Mat.* 16. 23. *John* 8. 44. Or as *Chryſoſtome* hath it, a lye or ſlander is but the *Devils Arrow*, *ſhot by mans Bowe*: He lendeth thee *his lyes* and malice, and borroweth *thy tongue* to utter them; becauſe the *Devil* wants a tongue.

The *Accuſer of the Brethren* makes choice of wicked men to traduce thoſe whom he cannot ſeduce as he deſireth; as we may plainly ſee in our Saviours example; who notwithſtanding he fulfilled all righteouſneſs, and did all things well, for *in his mouth was found no guile*, nor fault in his manners, nor error in his Doctrine, *which of you* (ſaid he) *can rebuke me of ſin?* yet the world traduced him for a *Samaritan*, a Blaſphemer, a Sorcerer, a Wine-bibber, an Enemy to *Cæſar*, and what not?

There was never any ſo *innocent* or *vertuous*, to whom ſuch *Belialiſts* took not exceptions; becauſe *they* are as deeply *in love with vice* as *others* are *with virtue*. Yea, whom all men commend, you have ſome *Therſites* will take occaſion to blaſt. As for their deſerts, they will ſk p them over, as ſome nimble *Commentators* will ſkip over hard places; but their failings, infirmities and miſcarriages they will ſet out with diſcants, no leſs *tedious* than *malicious* and *odious*.

Nor canſt thou more manifeſt thy ſelf to be of *Satans higheſt* ...*m*, than by calumniating. *Gregory Nazianzen* uſed to tell his ...riends, that *Iulian the Apoſtate* would prove a notorious wick... man, he took ſuch delight in diſputing againſt the good and ...oodneſs.

Tale-bearers know no better way of commending themſelves, ...han by diſparaging others: But it proves the contrary, for he ...ut reſembles the ſilly *Flie*, which findgeth her own wings, and ...orments her ſelf in the flaming light that ſhe labours to extin... and put out: He but diſcredits himſelf, to diſcredit others; ...*Tamar* defiled herſelf, to be revenged on her Father in Law ...*dah*.

But O the miſchief thou doſt! for thy ſlander paſſing through ...any mouthes (as *one Dog* ſets *many Dogs on barking*) does multiply ...nd encreaſe like a *ſnow-ball*, or like *a ſtone caſt into a pond*, which ...akes but one circle, but that one begets an hundred; and in ...ſe the ſlander ſpreads it ſelf, the firſt Relator may have to an... for the ſins of a thouſand: Neither are ſome more prone ...o raiſe ſlanders, than others are to believe and ſpread them; as ...e ſee by *our Saviours* example, *Matth.* 28. 12. *to* 16.

Again, As theſe *ſpitting Adders* will ſmite their *ſtings* very deep; ...o their *wounds* are commonly *incurable*. A ſlander once raiſed, ...ill ſcarce ever dye; witneſs that lye raiſed upon *our Saviour*, Mat. ...8. 12. *to* 16. It is like *Wildefire*, that cannot be quenched; for ...the leaſt, it leaves ſuch a ſcar of ſuſpicion upon the parties ...ame and credit, that even death it ſelf, which cures all other ...ings, will not be able to cure.

Again thirdly, Take away a mans good name, and all vertuous ...ctions will ſeem but counterfeit hypocriſie and ſlender rea... ...ons, even conjectures and probabilities, ſtrike as great a ſtroke, ...nd work as forcibly with the common people, as deep demon... ...rations. Wherefore no wonder that it is ſaid, *Deut.* 27. 24. *Curſed be he that ſmiteth his neighbour ſecretly*; and *Pſalm* 101. 5. *Him ...hat privily ſlandereth his neighbour, will I deſtroy*. And yet how great is ...he number of thoſe that backbite and ſlander their neighbours! ...*his the ſin of almoſt who not*. It was ſaid of *Golden mouthed Chryſoſtome*, ...hat he never ſpake ill of any man; finde out ſuch another, and ...ll put his name in the *Chronicle with letters of Gold*. O that ſo many ...*aves and fiſhes*, as did feed five thouſand in the wilderneſs, would ...ut ſtop their mouthes, who amongſt us do make it their *fore and ...fter Grace at the Table, to diſgrace ſome Innocent*; Perhaps their Maſters ...hom they live by, or their own faithful *Miniſter*, or ſome *emi... ...nt Chriſtian*, and then the ſin is triple; for he that deſpiſeth, tra... ...uceth, or any way wrongs one of *Chriſts Ambaſſadors* of the *Mi... ...iſtry*, or active Chriſtian, ſtrikes at the Image of *God* in him,

by

by whose *Spirit* he both speaks and acts; and *God* takes it as if it were done to himself: For proof of both, see *Matth.* 25.45. *Isa.* 37.22,23. *Psalm* 44.22. *Acts* 9.4,5. 1 *Thess.* 4.8. *John* 15.23,24,25. *Numb.* 16.11. 1 *Sam.* 8.7. *Mark* 9.42. 2 *Kings* 2.24. Wherefore look to it in time, and consider withal, that the Backbiter is bound in Conscience, Reason and Religion, to restore the good name of his neighbour, which he hath by detraction taken away; and that is exceeding hard, if not impossible: And yet how many hast thou injured by tale-bearing, backbiting and slandering! And must not *God work a miracle*, to perswade thee to make restitution. As first, to go to the parties wronged, and there confess the wrong and crave their pardon: then to go from house to house to vindicate and clear the party, where ever thou hast wickedly stained and aspersed his good name, which even makes me cry out, *Lord who shall be saved!* Or, *many are called, and but a few chosen.*

5. And yet the *willing ear* detracts as much, if not worse, than the *slanderers tongue*; this being the *Tempter*, the other the *tempted*. The *Receiver* we know is as bad as the *Thief*, for he makes it as much his own sin, as if he had been the first Relator; and were there no Receivers in this case, there would be no Thieves: For even the least check or frown of a stander by, will silence the barking tongue, *Prov.* 25.23. O that men would spit at this *Asp* or *Slow worm*, so soon as it but begins to hiss. O for an *Antedote* that would cure this *poyson of Aspes*, it were worth a million of money says,

R. Junius.

You are desired to read these 22 pages in your Families, to lend them to your Neighbours, and to send your Friends to fetch them; at least that you will fasten them to some wall. The which done, your Consciences will more than requite you: for which read Acts 11. 14. James 5.20. Dan. 12. 3.